some to deserue smal commendation, yet the same not altogether to be cõtemned, although these doe seldome happen true. And yet the often practise of them, doeth cause men sometimes to fynde a certain truth in them. And to be short, I wish no manne to giue further credit vnto them, more than truth will lead the same. And that these also may lightlier be cõceiued, and longer kept in memorie, wyth suche willing heades as be delighted in ỹ like. I therefore minde to entreate of these in a most briefe maner, the rather to encourage the reader to giue the reading therof: which wel accepting, I minde shortly to set forth other little workes right pleasant, among the whiche loke for a briefe Treatise of naturall conclusions, inuented by certayne learned Clarkes of the famous Vniuersitie of Padua in Italie, and a little worke of Demaundes, wyth their naturall Resolutions, no lesse pleasaunt than learned, and sundrie others, which you shal heare of at my next treatise (God willing) in the meane time vse these.

FINIS.

Here beginneth the treatise of Dreames.

* * *

AND firste a Dreame is the onlye cause of that which moueth to the Imagie ỹ actiue passion, which throughe ỹ fantasie dothe so moue the Dreamer. And the signe also maye onlie be, as when we be ledde vnto the knowledge of anye matter (as it is sayde) of a certaine parsone which Dreamed, ỹ he was powred into a Fatte of whot moltine Pitche, & waking owte of slepe, did immediatlie Vomite bye muche brunte Choller: & of this maye therfore be sayde, that the dreame then was but a signe of the presente matter, and not an accidente, or rather the cause wherfore the same signe appered or came byfore: And althoughe Dreames rather

ther forshew thinges to ensew, yet therbe manie matters paste, which moue ageine and bringe to remembrance suche thought and wrought in the daye time, yea and vnto ỹ vnderstanding of others, and perhappes, vnto the considering of the differences. For that suche (as Aristotle writteth) doe not of necessitie happine, in that if anye shal dreame to be sicke, and hathe in himsealfe ỹ cause of a sickenesse, yet ỹ same sicknesse maye otherwise be letted bi another mightier motion. As bi alike example, we oftime see in the Ayer apparant signes of Raine to ensew, which succedeth not. And of this certaine doe conclude, ỹ euen some parsones, befoze ỹ execution of matters, doe alter their purpose.

Further when similitudes doe appeare darcke, oz shadowed wt clowdes, the same maye then signifie af-

ter

ter the troubling of the visible spi-
rittes: and whē the similitudes doe
tende vnto a whytnesse then thei sig
nifie waterie vapours: & when the
shadowe is litle, ẏ harme sone ceas-
sethe: and when the Similitude ap-
peareth to be water or Earthe, then
the same followinge shal ensew the
greuouser, and ẏ harder to be auoy-
ded, But wheare some write ẏ whē
the sleaper dreameth, ẏ he seeth star-
res shadowed with Fier, or with a
thinne cloude, that the same then to
argew ẏ dominiōe of choller: which
rather maie signifie an indisposition
of the eies presente or to come. And
wheare suche also doe affirme, that
when the starres seame to appeare
vnto the dreamer, ẏ they be so trou-
bled ẏ thei can not be discerned vnto

his thincking, ẏ same then (saie thei) is a note of death to ensew, espetialy if the dreamer be thē presentlie sicke as whoe should saie, that the starrs cowld not then healpe hime: which so to prognosticate deathe of the impedimente or hinderaunce of ẏ sight is rather to be smiled at. And yet certaine doe affirme, that when ẏ sterres seame to moue swiftlye, ẏ they then prognosticate greate anger, or frensinesse: & that ẏ inordinate motions of them, to declare sadnes & sorrowe to ensew. Also the selfe same inordinate motion of anye matter, dothe argew the like. And althoughe the order & circumstance mighte declare the goodnesse of the member yet the same dothe rather declare ẏ dispositione of the strengthe of the sensitiue spirit or of ẏ natural heate:

wher-

wherfore in the lyke similitudes, ought to be considered ỹ other qualities, and proporcions of the matters referred vnto the Dreamer.

¶ Of the interpreter or expounder of Dreames.

AND nowe ỹ expounder of Dreames, muste be suche a parsone, as can distinguishe the similitudes of al thinges, ād knowe the condicions of all sortes of people, and their professions in ỹ lawe and faithe of Christe: & muste also (of him sealfe) be suche a parson, as leadeth a godlie liffe. For although he shal happelie touche euerie kinde of cause, yet harde it is for hi to make aparāte, howe ỹ thei maie be reduced vnto the acte, whych is the principall purpose. Also it behoueth

ueth the expounder not to be ignorante howe the doinges and busynesses of menne be altered, by ỹ diuerse and sundrie disposition both of the bloude & spirittes: for ỹ these when as they be manie and cleare, doe then dispose ỹ parson vnto mirthe. And the certaine truthe of this is, as when men doe walke in the darke, they then become sade, through the subtil and distemperate humours which so dispose them. Also the subtill humours heated do dispose menne vnto ire, in that these be engendred of ỹ heate of ỹ bloude easilie apte to be inflamed: but the grosse and cleare vnto sportes, and bodielie actes of mirthe. And the disposition also of the bloude, of whose subtiller parte the spirittes be engendred, doth alter the worckinges, bothe in the daye and nyght. For when ỹ bloude is cleare, not grosse,

nor

noz ſubtill, dothe then engender the lyke ſpirittes, which diſpoſe the par ſone vnto Ioie: euine as the diſtem perate, dothe diſpoſe the parſone vn to that kynde of Ire which longe endureth. And cõtrarawiſe ẏ thinne and hotte, vnto ẏ kinde, which ſone is kindled, & ſone qualified, and the waterie, vnto feare: but the groſſe bloude diſtemperate in heate, dothe diſpoſe ẏ parſone vnto a ſturdineſſe of wyll, and ſadneſſe.

¶ Certaine demaundes of Dreames with their Reſolucions.

And fyrſte Ariſtotle demaundeth, whye ẏ wicked parſons doe dreame wicked dreames. And the reaſone is, foꝛ that ẏ condicione of ẏ wickedneſſe, dothe iucline and diſpoſe the perſone vnto the

ẏ oftine cõsidering & dreaming those wycked factes which weare done a good whyles before in ẏ daye time, and then thoughte vpone & renewed in ẏ dreame, for that suche like doe sone occurre vnto memorie: wherof the vnchast parsons, doe oftine dreame of women: ẏ drunkardes, of wynes, and other stronge drinckes, and the theues of robberies.

ii. And whie suche hotte of nature, or that eate hotte & vaporouse meates, doe dreame muche. And the reasone of this is, for that ẏ aboũdante hotte vapoure dothe sharpine ẏ spirittes, which entered into the motimotion, doe so stere vpe the restinge kindes in the memorie, so ẏ the dreame is caused of the representinge of them.

And Aristotle wrteth ẏ through the hotte hu-

humours, dreames be caused of mat
ters beinge a longe time reserued,
although these maye abyde in the
Organes restinge, yet in the ende
throughe ỹ stronge motione of the
heat renewed, maie so cause dreães
ii. And whye the similitudes of
thinges, be sumtimes representedæ
seen in the sleepe as brokeneæ sum-
times deformed. And the reasone of
this is, that when the hotte vap ou-
res be hindred to runne abrode, then
thei seake ỹ ventricle in which they
there abide, and of that thei so trou
bled, doe cause matters not to ap pe
are, vnder a proper forme. And thei
maye also be sumtimes caused of
these actions, which neuer weare
cõceiued in minde before, æ heautilie
or sowndlie sleapinge, dreame no-
thĩg at al, in ỹ the Imagiatiue ver
tue is then hindered to worcke his
proper effecte. And of the like reasõe

in

in a maner, certayne do Dreame no thynge at all, throughe owte their whole lyfe: bicause ỹ abundance of the moystures, dothe cause the grosser spirittes, and confoundeth the similitudes. But Aristotle dothe attribute this, vnto the drinesse and coldnesse of the qualyties: for, these saith he, doe hynder and stoppe the ascendinge vpe of the vapours: the which also hapneth vnto olde men, bi reasone of their age.

iii. And whie the sleaper of a small noyse, thincketh to heare Thunder, or of a litle swete flewme distilinge vnto the tongue, thincketh then to taste Milke, or Hunnye. And the reasone is for that in the night time ỹ outward sences ceasslinge, in the respecte of the motions outwarde, doe then cause the inwarde to appeare farre greater: and of this the commone sense or other vertue dothe so

deceaue the Dreamer, which causeth hyme to suppose and Judge thē to be of other sensible matters, then in dede they be. Also Aristotle affyrmeth, that the small motions in the slepe doe appear greater then in the daye time: bycause the senses thē be occupied abowte manie matters, or ells perceaue not those, or others far lesse then those. And when he supposeth the same sumtimes to be rather Hunnye, then milke that hapneth: as eyther throughe the indispostiōe of ẏ spirittes, or lyffe of the sleaper, or of some other cause, so that of the particulars, can no fyrme or parfit rule be gyuine.

iiii. And whie in the Sleape, seameth vnto ẏ Dreamer, bothe to see, and heare: the reasone of which (saieth Aristotle) is, that the motione then seassinge by which the symylitudes

tudes weare troubled, the symylitude then of the matter which was seen, dothe then repzesente the acte of seinge: and that hearde, cause ageyn the acte of hearinge the same lykr. &c.

y. And whie sicke parsons, & Drũkardes, do giue sumtimes iniurious and froward wozdes in their sleape, and sumtimes good and genteill wozdes: and the reason is, foz that the troubled spirittes then doe cause feare, thzoughe which ensewethe hatred, which causeth the parsone to speake so frowardlie, especiallye beinge by nature full of wozdes.

But when the spirittes be cleared ageine, then thei cause hyme to talke quietlye, and gentlie.

* * *

vi. And dreames doe forshew an euill, when as ỹ spirittes and heate renewed in ỹ slepe, doe cõuert them vpon ỹ euill humors, which bifore rested, in ỹ of these the like vapours be eleuated. So that these, through the malice of them, doe soe constreine the sleaper to feare: and generallie to saye, that all suche seen in ỹ slepe without their proper nature, doe then argew ỹ indisposition or distemperaunce of the vertues or spirittes, or of the humors, or of the naturall heate. Like as when the sleaper dreameth, to walke throughe narrow & straite places, dothe then foreshow a sickneſſe of the Lunges to ensew, in that ỹ Dreamer is letted at ỹ instante, to drawe or fatche his breathe at wyll, throughe the passages of it then stopped, wherfore accordinge to this reasone, the Phisitiõe maie doe good in dreães.

And

And firste to see the Ayer fayer & and cleare, promiseth good vnto all parsõs: espetiallye vnto suche whi-che seake after thinges loste, & wol de Journey into strange places, for all thinges be made apparante in a cleare Ayer.

And to see ỹ ayer darckened, mis-tye, or clowdie, dothe then portende the hinderaunce of actions, or hea-uinesse.

And to see rayne fall withowt a tempeste or muche wīde, signifieth good (in a maner) vnto all persons.

And to see showers, Hatle, thicke clowdes, & tempests, doe pronoũce troubles, Harmes, and perills vn-to all parsons, excepte to seruaũtes, and suche in presente troubles.

And to see Fier in the ayer, cleare pure, and litle, dothe forshew threat nings, of some noble estates: but vn to manye, this dreame portendeth ỹ

one of enemies, pouertie, & hunger.

And to see lightning passe nere vnto him with owte a tempeste, and not to touche the bodie, dothe after threatine banishmente owte of the place, in which he dwelleth.

And to thinke him sealfe stricken with lightninge, promiseth vnto him which lacketh a wiffe to marrie one wheather he be poore, or riche. And married, the seperatione of his wife from him: & the licke to be vnderstãdid of brethern, frindes, kinsfoles & acquaintances, to become enemyes vnto him.

And a certaine parsone dreamed, that he sawe the owtwarde piller or bedd poste smittine and burnte with lightninge, and not longe after died his wiffe.

And to thinke himseale to stande at a lokinge glasse, & to see himsealf there, dothe foreshew good both vn-

to

to the mann & womane, purposed to marrie: for ỳ glasse dothe signifie a wiffe to ỳ mãn, & ỳ wõan a husebãd

And to see a figure in ỳ glasse vnlike to himself, dothe signifie to be after named a father vnto straũge childrine or bastrdes.

And to see a figure more deformed or fowler thẽ him sealfe, is not good for ỳ signifieth sorrowes, & sickneſſe

And to see hi sealf in ỳ water, doth forshew deathe vnto hi which seeth ỳ dream, or to his most espetial fride

And if anie dreameth to go downe to Hell, and there by violence staied from returnige owte, doth after signifie a longe sickneſſe wỏ death, or to be caſte into prisone for euer.

And to thinke himsealf called of a deade parsone, whose voyce he knoweth & heareth, but seeth hime not, suche a parsone ỳ more parte shall, shortly die.

And a parsone hauinge his wiffe deade, thought he sawe her a farre of in the howse makinge readie beddes, after which ensewed that sundrie of his frendes fell sicke, accordinge to the happe of the dreame.

And to see the deade, aliue againe dothe signifie that ỹ desperate matter, shall come vnto a hope: or ỹ parsone shall come vnto a better estate of liffe.

And if the deade taketh thy clothes and putteth them on, & goeth owte thens, signifieth deathe to ensew: for that thou clothes thie bodie like as he did, & vnclothes thie sealf ageine like as he did, and therfore of ỹ, is deathe signified vnto thee.

And to thinke in thie dreame to touche or handle ỹ deade, dothe signifie a sickneſſe to insew.

And to seame to carrie a dead bodie into an vnknowen place, dothe

nifie a sickneſſe, but if thou returne not frō thence, thē deathe to ensew.

And to thinke thie self drawē by force, of a deade parsone knowen to thee, vnto a place vnknowen: dothe after signifie that he shalbe taksine with a greuouse sickneſſe, of which he shal die: but if he escape, it shalbe verie hardlie.

And he which thincketh that he seeth a deade parson sleaping, suche a parsone shall die quietlie.

And it is alwayes better to dreame ꝑ thou seest thie friendes that be deade, then thy enemies, for that they alwayes signyfie good vnto thee, or lesser euills.

And of this to see eyther father or mother that be deade, is lesser euill, then to see anye other deade persōn.

And he which seeth a deade parsone looking sadde, deformed, and in torne clothes, dothe after signifie

an infortune to ensew vnto the dreamer.

And to see the deade greaued with a sore in anie parte of the bodye, signifieth that he shalbe payned in the like place of the bodie, or hurte: & if he shalbe sicke, then his disease shal be on that syde of the bodie.

And to thinke thie sealfe layed as deade into a graue or tombe, thē for some euill dede done, thou shalte be throwē into prisone, or shalbe after greauoullye slaundered: but if it seame that thou be layed alyue into the graue then wrongfullye.

And the sicke parsone to dreame that he marrieth a maydine, signifieth deathe to ensew. But good it is vnto hime which beginneth a newe businesse, for that it shall come vnto a good purpose.

And to marrie a wydowe, signifieth ꝑ compassinge of olde matters

or

or businesses, but cõtrarie in ẏ new.

And he which seeth his wiffe married vnto an other mane, dothe after signifie the alteratione of actions, or deuorsemente.

And the womane hauinge a husebande, if she thinketh herfealf to be married vnto an other mane: shall after (as manie doe write) burie her Husbande, or ells in some maner of sorte she shalbe seperated from him.

And to see ẏ Sunne risinge owte of the Easte cleare and fayre, and settinge the like in ẏ weste, signifieth good vnto al parsons: for vnto some it foresheweth actiõs to ensew, which after slepe moued to doe: & vnto other some, ẏ begettinge of childrẽ.

And to see mislinde raine, or Raine dropes, or froste, doth signifie good onlie vnto Husbande menne.

And a sieke parsone to see ẏ Sũne rysinge owte of the weste, signifieth

amende-

amendemente vnto health.

And the same is good vnto hime which purposeth to Journey westwarde, for that it fore sheweth his retourne from thence: and to him which loketh for anye to come from the weste, foresheweth him preste & readie to come from thens.

And the Sunne seaminge darke or blouddie, or for the greate heate makinge a noyse, is daungerouse & euill vnto al parsons, for that it declareth vnto some the hinderaunce of actions, & vnto others sickneste and perrill vnto their childzine, or disease and paine of their eies.

And he which seeth his ymage in the Mone not hauinge chyldzine, doth fore shew the birthe of a sonne to ensew: but to ỹ woman like dzeaminge, to haue a doughter.

And to see the Starrs fall from heauine, doe signifie vnto the ryche

muche pouertie, and care to ensew.

And he which seeth a great starre fal from heauine on his heade, doth after promise greate good lucke to ensew.

And to see thie howse faire swept with a brome, signifieth the consūptione of thie Monie.

And to see an other manes howse fayer swepte, signifieth that ỹ dreamer shal possesse ỹ monie of ỹ howse.

And to seame to opine a new doze shal after marrie a wiffe profitable vnto hime.

And to seame to cut downe a tree or plucke it vpe by the rotes, dothe after signifie that he shal slea a man or beaste

And he which breaketh or throweth downe a wall, shal eyther slea a man, or take frō him, his goodes.

And he which thinketh him sealfe to enter into a shippe and not to com

furthe

furthe ageine, dothe eyther signifie deathe, or imprisomente: but beinge then eyther sicke, in captiuitie, or in prisone, dothe signifie deliuerannce shortlie after.

And to see a Hoye, or Crayer, or o-small vessell to enter into the howse, and after to goe owt ageyne: signifieth that the pincipall of the same howse shall after dye, and the rather if water appeareth ther, for that ȳ same signifieth teares, & the vessel ȳ Coffine, in which deade bodies be carried.

And beinge in a shippe if he dreameth to see fyer in anye parte of the shippe, from that side or parte of the shippe shal the winde arise the nexte morrowe.

And whatsoeuer semeth to happine vnto ȳ shippe, whiles thou thinkeste thie sealf in it, ȳ same shal happine vnto thie wyfe, or beinge a widowe

dower

dower vnto thie chyldzien.

And he ꝑ thincketh to see anye Lan terne lighte in a shippe, oz other bar cke, dothe after signifie a great caul me oz quietnesse of ꝑ wind to ensew.

And beinge on the sea, thinketh to se gulles, sea pies, oz anie other like sea birdes, doe after signifie vnto sai lers oz Mariners, to be after in ve rie greate perrill, but no losse altogi ther.

And if anye thincketh to sayle wel on the water, dothe promise good vnto all parsons: but thinckinge to fal sodaynlie into a tempeste, doth after signifie sozrowes and perrills.

And to see Barckes oz shippes say linge from ꝑ lande on the sea, & well perfozminge their course signifieth good vnto all parsons, and bothe a signifier of wandzinge, & returnig home from straunge cowntries, & of messãgers oz messages by Sea.

and

And he that thincketh to haue a Mylł, and dothe grinde in the same promiseth good vnto the dreamer, & a prosperouse liffe.

And he that thincketh ꝑ the milstone or mylł is broken, dothe after signifie that the maister or heade of that howse shall die, and he possesse that howse, and that his monye he shall waste awaye.

And he that thincketh to eate fresh fishe, shall talke euillie of menne.

And to eate salte fishe, signifieth the losse of his monie, either by fraude or by a wyle.

And he which sendeth the meate of fishe vnto his howse, dothe after signifie that some of his howseholde shall die, or his wife shall come vnto some harme, or receaue some hindraunce.

And to take anye maner fishe, and to bringe ꝑ same home, doth declare

the

the dreamer to be afterwarde ouercome of some mane of power: or shal escape in safetie from the desperate businesse then in hande.

And he that dreameth to eate the meate of a Creauis, shall after possesse monie from a farre cowntrie.

And to see or finde deade fishes in the sea, is not good, for that they signifie vaine hopes, and ye suche matters loked for can not be accõplished

And to take like Fishes, whether you sell or take them bought of others, signifieth good.

And to thincke ye he seeth a fyshe in his bedde, promiseth euill, both vnto the sayler, and vnto the sicke parsone: for vnto ye one it threatneth Shipwracke, & vnto the other perill of the humours, or other liquide matters.

And a womane to dreame that she is deliuered of a fishe (according to

the

the mynde of Aunciente wrytters shal after bringe furthe a dumbe child or ells as hathe bine obserued, that the same childe shall liue but a whyles after birthe, as hathe bine obserued the like in manye women.

And to dreame that he rideth on a faire & fatte horse, & in a faire place, signifieth gaine to ensewe without contrauersie.

And to see manye Horses lokinge chearfullie signifieth a hope of gayne to ensew: but if they sadlie walke then trouble to ensew.

And he that thincketh to ryde on a fayre Mare, shall after Marrie a wealthye wyfe, and Joye with her.

And to see himselfe on a horse with a speare or other runninge staffe in his hande, and followinge meune, dothe after declare that he shal gather muche monye of men by vnlawfull meanes, or by extorsione.

and

And to thinke himsealf to ryde on a whitt horse promiseth Ioie, gaine and honoure to ensew.

And he that thincketh to ride on a redde horse, signifieth contentions, and sorowes to ensew.

And to thincke thie selfe to fal frō a horse, signifieth the depriuinge of an estate by force, but not withowte a hope of recoueringe the same.

And he that thincketh to ride on a blacke horse, signifieth losse and sorowe to ensew.

And he that dreameth to gealde a horse, signifieth damage vnto him, and that secrettes to be opened.

And to see manie Orine vnknowne vnto hime, do signifie sickenesses that shal happen to hime, or to some of his howse.

And to see redde Orine in the dreame, declare the myghtier and sharper sicknesses.

and

And he that thinketh to leade an Oxe, promiseth good vnto hime.

And to see Oxine plowinge, signifieth gayne vnto the dreamer.

And to see a fatte Oxe or Oxine feade, declareth a good seasõe to ensew

And to see Oxine lyinge or sleapinge, declareth cuyll or harme to happine vnto the dreamer.

And he ỹ thinketh to see Oxine runninge, promiseth greate Note to happine vnto hime: and this accordinge to the proportione, or lengthe of the course.

And he that thinketh Oxine to butt or runne vpon him, or smitt hime w̃ their hornes, declareth harme and sorrow to happine vnto hime.

And he that thineketh to see and heare Oxine moeinge, sygnifieth a strife to ensew.

And he ỹ thincketh to see an Oxe smite hime with the fote, declareth

that

that a mightie parsõe of power shall harme hime, but if with ẏ horne, also theu the greuouser shal ẏ harme be.

And ẏ Ramme signifieth the capitaine of Souldiars, for like as his sheepe be slaine, so are wounte ẏ souldiars: and signifieth also an a vouthrouse womane, but rather the Capitayne of a bonde of menne.

And one dreamed to ride on a Rame, & to sitte on his hornes, whiche signified that he shold marrie a womane, ẏ wolde after playe the harlott: & beinge so warned a forehãde, did loke narrowlie vnto his wyffe, which kepte her honeste, and so died an honest womane: but after married an other, not takinge suche care of her, affirminge the dreame as vaine, whoe after (for recõpence of contempninge his dreame) gaue hime hornes, for she became a moste commone harlote.

And if anye thincketh to carrie a deade Rãme into anye mans howse, signifieth the deathe after of som one of that howse.

And he that dreameth to haue manye sheepe of his owne, shall haue good lucke and encrease, hauynge sheepe.

And he that dreameth to sheare sheepe, shal after fal into a sickenesse and if thei appeare blacke of woule then deathe to ensew of ỹ sickenesse. And yet otherwise thei signifie the gaynes of rentes, and of wages in Artes, and the instructonrs of chyldzine.

And he ỹ dzeameth to feade Lammes, signifieth the dzeamer to be after sadde and sozrowfull. And to see a lamme oz sheepe solde in the butcherie by peicemeale, doth after signifie a diuozse by Judgemente.

And he that thincketh ỹ Swyne

runne

runne awaye from his howse, dothe after signifie that he shall leaue the affaiers of the prince or kinge, & dispose himselfe vnto marchandise, and muche repente himselfe, that he so long cõtinewed in ỹ kinges seruice.

And he that thincketh to ride on a hogge, prõiseth good. And he ỹ thinketh to fighte with an hogge signifieth the daunger of an Enemie. And to see Porckinges enter into thie howse, doe after declare messengers of the kinge to come vnto thee vnlooked for, but beware of the kinge.

And to thincke himselfe to walke like a hogge, dothe shortlie after promise, ỹ he shall attaine a grat Iote.

And he that thinkith to see a sowe with hornes, dothe after threatine a mightie enemie of powre.

And he ỹ thincketh that a Dogge barketh at him, & maketh an offer

to

to bite him, dothe after declare that he shal haue an enemie which he shal make small accompte of, so ꝑ he shal companie with hime, yet lett hime beware of his fellowshippe.

And he that thincketh to heare a Dogge howlinge, signifieth sorrow and waylinge to ensew. And to barcke on thee, signifieth frowarde or cursed wordes.

And he ꝑ thincketh to see a dogge leape hastelie on hime, & to teare his clothes, dothe after signifie infampe or damage with iniurie: and to byte thee, signifie woũdes or accusemẽt.

And to see howse Dogges or masties in good lykinge and fawninge on thee, doe signifie after good guiding of thie howse, aswel by ꝑ wiffe as thie howseholde, and a safegarde of thie goodes. And to the sicke the like sene: declare the continewance of sickneſſe, with the greate expen-

les of monye.

And he ỹ thincketh to see straũge dogges to fawne on hime, doth after signifie the deceipte and wiles eyther of euill menne, or straunge women.

And the whitt Dogges, signifye enemies, ỹ blacke priuie & wicked enemies: and the redd, cruell & Irrfull enemies. And of sundrie colours doe signifie ỹ greauouser enemies.

And he that dreameth to eate a fatte Goose, shall enioye good & profytt of a good seruante.

And he that thinketh to see a Peacocke flyinge, signifieth the Journey of a noble parsone.

And a woman thought she sawe .iii. Rauens, of which ỹ one saide to her, I wyll take thie lyffe from thee, and flyinge after thrise abowte her departed, and abowte the ninthe daye after she died.

And a ſicke parſone to dreame that he ſeeth a Swanne, ſignifieth ỳ recouerie of healthe: but to Dreame ỳ he heareth her ſinge, dothe declare deathe to enſew, in that the Swanne ſingeth not, but a whiles before deathe.

And he that dreameth to ſlea an Addare or ſerpente, dothe after ſygnifie that he ſhall kyll his enemie.

And he which thincketh to ſee an adder bitte hime or ouer come hime, dothe after declare that he ſhalbe ouercome of his enemie.

And if he thincketh to ſee ỳ ſnacke or addare deade dothe after ſignifie that his enemie ſhall die: or ells ſhal ſee the ſame come to paſſe of him, which he deſireth.

And he ỳ thincketh to talke with an Addare ſhall poſſeſſe after good lucke and proſperitie.

And he which thincketh to eate ỳ meate

meate or flesche of a snake or addare, shall inioye prosperitie, and the increase of wealthe.

And he which thincketh to see snakes or adders to slea one an other of thē, do afterdeclare enēies, which shal slea one an other of thēselues.

And he which thincketh to see snakes ioyned togither i a heape in one place, dothe after signifie þ he shall finde the monye of an heritage, or other treasure.

And he which dreameth to finde a whitt Cocke, dothe after declare þ he shall enioye a good and faithfull seruante: but if he shalbe redde, then the seruante shall be a runner awaie and craftie, wherfore lett the Dreamer beware of hime: so nighe as he can.

And he which thincketh þ his eare is seperated frome his heade: then after

then after shall eyther his wiffe: or daughter dye.

And to drawe owte teathe with bloude and payne signifieth the deathe of a strãger: and to drawe owte teathe without payne, sygnifieth good.

And to lose of the greater tethe, dothe after signifie that ỹ nexte parente lyainge shall dye.

And he that thincketh to drawe owte of the neather teethe with thy hande, and with owte payne, dothe after signifie the deathe of his childe, or of his neighboure.

And if the neather greate teethe or Jawe teethe shall fall owte with bloude, or with owte payne, shal after become pooze, or lose his nexte frynde.

And to dreame that all ỹ teethe fal owte, dothe after declare eyther ỹ losse of his howsholde or exhile or a moste longe

longe lyffe to ensew. And to ẏ sicke parsone ẏ like dreame, doe foreshew a longe sicknēsse & deathe to ensew.

And he ẏ thincketh to haue Goldine teethe, signifieth a Fier to ensew on that howse: and to some the same signifieth, a sickenesse of the abūdance of Choller. And haue teethe of wax signifieth hasti deathe to ensew. And to caste owte eyther rottie fowle, or blacke or stumped teeth: al these kīdes doe signifie ẏ deliuerāce from sorrowes, & all other euills.

And he ẏ thincketh to caste owte the fore teethe and that other aryse in their places, dothe after signifye an alteratione of ẏ state of his lyffe, vnto the better, yf that they shalbe ẏ seconde teethe before.

And that thincketh ẏ one of his fore teethe falleth owte with owte bloude or bleadinge, dothe after signifie that the Sonne of his frende shall dye.

And one dreamed to take .xi. teethe owte of the kinges mowthe, after whiche, twoe sentenses beinge published by the kinge, he so wanne the victorie of his suite.

And an other dreamed to be made a capitaine by the kinge of an hunded men̄e, after which he receiued a hundred Royall letters.

And he that thincketh in his dreame that the kinge to be angrie with hime signifieth euil vnto hime.

And he that dreameth to see (his father deade) to be sadde, maye somtimes signifie ꝯ vniuste actions of the dreamer: and to see thie deade parentes marie doe rather signifie an infortunacie, and sadnes to ensew.

And he that thincketh that anye of his deade parentes, dothe requyre a sone or dawghter of his and he denieth not the same, dothe after declare deathe vnto that childe: but yf he

he seame to denie the same, and that the deade seame to departe angrie awaye, dothe after signifie the escapinge of the childe, but with greate leoperdye.

And to see the deade parentes sylente, not lokinge merilie, nor altogither sadlie, dothe signifie the hynderance of fulfillinge ỹ desire throughe shame.

And he that thinketh that ỹ deade wiffe to be rysine ageine, signifieth that a new care shall vexe and trouble him all his lyffe.

And he that thinckeh the deade wiffe to be risine, and after to dye againe, dothe signifie that the Sone or dawghter isshued of her to dye: but yf he hathe neyther Sone nor dawghter of hers, then the matter or suite which he thoughte himsealf to be free of, shal vexe and desquyett

hime

hime anew agayne: yet from ỹ vexa
tione in ỹ ende, he shalbe delyuered.

And the womane that thincketh
to bringe furthe a peatche tree, shal
be delyuered of a Sone of honeste cõ
dicions, but he shall lyue a shorte
time: and if an Oke, then of rude cõ-
dicions, & longe liued, yet knowen
vnto manye.

And he that thincketh to see a gra
ue or tumbe opine, dothe eyther fore
shew the deathe of hime beinge may
ster of ỹ howse, or some of his howse
holde.

And to see a Tumbe or graue stra-
wed with flowers, dothe demonstra
te the vniuste deathe of some one per
sone, throughe enuie belonginge vn
to that graue.

And to dresse or trime thye graue
signifieth that eyther thow (which
so dreameth) or some of thine, shalbe
greatlie spoxine of and commended

longe

longe after.

And to see a tumbe or graue ful of Serpentes, signifieth ꝑ the elders of time or his predicessours weare wicked parsons.

And to see a Tombe dressed vpe in ꝑ forme of an howse, dothe foreshew the death of ꝑ maister of the howse.

And he ꝑ thinketh to digge treasure owte of a tumbe, signifieth the findinge of a boke of a hidde knowledge, or after to learne some secrett verie profitable.

And to see thie Sones fighte togither, signifieth thie businesse verie harde to deale with all, so that thou canste not tell what to doe therin.

And to see childrine wepinge, dothe foreshew a greate infortune vnto ꝑ father. And to be withoute childrē & not appearinge sadde, promiseth good, for that it signifieth the abundance of all thinges.

and

And to see kynsemen or Colens ap
pareled in blacke or whitt, signifi-
eth the deathe of some one of them.

And to see a womane thie louer or
frende: and honeste, exhortinge thee
vnto vertue, signifieth pouertie to
ensewe: in which thou shalt conty-
new longe.

And to see thie frende sittinge on
a horse, and rulinge hime, promiseth
good, for that thou shalt vse hime w
reasone, and it shal happine happelie
vnto thee.

And to thinke ỹ thie frende pres-
seth thee downe, is to be takine w
a sickenesse, which thou shalte well
suffer, & escape: but to be pressed or
holdine downe of thine enemie, doth
signify that a sicknesse after shal gre
uouselie vexe thee, and hardlie to es-
cape.

And to see thie frende sadde or mu
singe, and pale of coloure, doth signifi
that

that thie studie and care to ensew, shalbe daylie a bowte some matter.

And to see thie frende sittinge as wearie, or all on a sweate, dothe signifie laboure to ensew. And to see thie frende in a cheste, or hidd in the howse, or hauinge on goodlie apparaile, dothe signifie gaine bothe of possessions and money to ensew.

And to see thie enemie flatteringe thee, signifieth some perill, or losse to ensew. And to see thie enemie fightinge with thee, or to see his fauoure in a glasse, signifieth a contention with thie kinsmane. And to see thie enemie verie like vnto thee signifiethto be deceaued of a wicked childe, or ells desquieted or harmed by hime. And to see thie enemye apareled ī thie garmēts, or suche like signifieth to fight or contend with some one of thie occupatione or Arte.

and

And to see thie enemye cominge in & goinge owte of thie howse, or feastinge in thie howse, signifieth to be after deceaued, and in daunger biser uauntes.

And to see thie familiare or acquestance comming vnto thee W a hooked byll or Sieth, or with bowe & arrowes, & saying nothinge to thee or but callinge thee, dothe after signifie the deathe of thie neighboure.

And to see thie familiare lokinge leane, pale, & with weapinge eies: signifieth some Iniurie to be wrought againste thee.

And to see thie familiare visiting thee in thie bedde, or appareled in a longe garmente, signifieth thie Physicione that shall come

And he that thinketh to receaue a ringe with a seale of anie, shalbe after an ouerseer of his goodes.

Finis.